CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellanies.

Among the writings of the celebrated Dr Geddes, we have the following beautiful translation of the Lamentation of David, over Saul and Jonathan.

O, Antelope of Israel!
Pierced on thine own mountains!
Ah! how have fallen the brave!
Tell it not in Gath;
Publish it not in the streets of Ashkelon:
Lest the daughters of the Philistines rejoice!
Lest the daughters of the uncircumcised exult!
Ye mountains of Gilboa!
On ye be neither dew nor rain;
Nor fields affording oblations;
Since, there, hath been vilely cast away
The shield of the brave! the shield of Saul!
The armor of the anointed with oil!
From the blood of the bold,
From the havoc of the brave;
The bow of Jonathan was never held back,
The sword of Saul never returned in vain.
Saul, and Jonathan!
Linked in their life time by mutual love,
At their death they were not disunited;
They were swifter than eagles:
They were stronger than lions.
Ye daughters of Israel, weep over Saul;
Who put ornaments of gold on your apparel—
Ah! how fallen the brave,
In the midst of the battle!
O, Jonathan! pierced on thine own mountains!
I am in distress for thee, my brother Jonathan!
Very dear to me wast thou:
To me thy love was wonderful;
Surpassing the love of women!
Ah! how have fallen the brave!
How perished the weapons of war!

From the (London) New Monthly Magazine.

ELEGY.

A shadow on my spirit fell,
When my hush'd footstep from thee pass'd;
And sad to me thy mild farewell,
To me, who fear'd it was thy last;
And when I saw the next, a viel
Was drawn upon thy features pale.

They strew'd thee in thy narrow bed
With roses from thy own loved bowers;
In melting anguish memory fled
Back to thy valued rural hours;
And saw thee gently gliding round,
Where all to thee was Eden ground.

The God, whose presence met thee there,
Was with thee in thy slow decays;
He answered to her dying prayer,
Whose life had been a hymn of praise;
Thy God was nigh—thy Shepherd-God,
With comfort of his staff and rod.

I lay thee where the loved are laid;
Rest—till their change and thine shall come;
Still voices whisper through the shade;
A light is glimmering round the tomb;
The temple rends! the sleep is ended—
The dead are gone, the pure ascended;

COLLECTIONS.

FOR THE CHRISTIAN REGISTER.

John Evelyn, Esq., the author of the Sylva, was a gentleman of distinguished character and name in the busy and important times of Charles I. and II., of James II. and King William; and he early accustomed himself to note such things as occurred, either of a domestic or public nature, which he thought worthy of remembrance. He was known to, and had much personal intercourse with, the Kings Charles I. and James II.; and was in habits of great intimacy with many of the ministers of those two monarchs, and with many of the eminent men of those days, as well amongst the clergy as the Laity. He appears also to have been as distinguished for his piety, as for his fine taste and liberality.

Of Mr. Evelyn's children, one son, who died at the age of five, and one daughter who died at nineteen, were almost prodigies. In his memoirs, or journal, he has described their extraordinary endowments; and the following, which is extracted from his notices of his daughter Mary, cannot be read without exciting the most tender emotions. It is a beautiful expression of parental feeling, and presents a lovely example of female worth.

"March 4th, 1685. My daughter Mary was taken with the small pox, and there was soon found no hope of her recovery. A very great affliction to me; but Gods holy will be done.

"March 10th. She received the holy sacrament: after which, disposing herself to suffer what God should determine to inflict, she bore the remainder of her sickness with extraordinary patience and piety, and more than ordinary resignation and blessed frame of mind. She died the 14th to our unspeakable sorrow and affliction; and not to ours only, but that of all, who knew her, who were many of the best quality, greatest and most virtuous persons. The justness of her stature, person, comeliness of countenance, gracefulness of motion, unaffected, though more than ordinary beautiful, were the least of her ornaments, compared with those of her mind. Of early piety, singularly religious, spending a part of every day in devotion, reading, and other virtuous exercises. She had collected and written out many of the most useful and judicious periods of the books, she read, in a kind of common place, as from Dr. Hammond on the New Testament, and most of the best practical treatises. The French tongue was as familiar to her as English. She understood Italian, and was able to render a laudable account of what she read and observed, to which assisted a most faithful memory and discernment; and she did make very prudent and discreet reflections on what she had observed of the conversations among which she had at any time been, which being continually among persons of the best quality, she thereby improved. She had an excellent voice; the sweetness of which and happy management of it added such an agreeableness to her countenance, without any constraint or concern, that when she sung, it was as charming to the eye as to the ear: and this I the rather note, because it was an universal remark, and for which many noble and judicious persons in music desired to hear her. What shall I say, or rather not say, of the cheerfulness and agreeableness of her humour? condescending to the meanest servant in the family, she still kept up respect without the least pride. She would often read to them, examine, instruct, and pray with them if they were sick, so as she was exceedingly beloved of every body. Piety was so prevalent an ingredient in her constitution, (as I may say) that even amongst equals and superiors she was no sooner become intimately acquainted, but she would endeavor to improve them by insinuating something of religon, and that tended to bring them to a love of devotion. She had one or two confidants, with whom she used to pass whole days in fasting, reading, and prayer, especially before the monthly communion and other solemn occasions. She abhorred flattery; and though she had abundance of wit, the raillery was so innocent and ingenuous, that it was most agreeable. She sometimes would see a play; but since the stage grew licentious, expressed herself weary of them, and the time spent at the theatre as an accountable vanity. No one could read prose or verse better, or with more judgment; and as she read, so she wrote, not only most correct orthography, but with that maturity of judgment and exactness of periods, choice of expression, and familiarity of style, that some of her letters have astonished me and others. She had a talent of rehersing any comical part or poem, as to them she might be decently free with, was more pleasing than when heard on the theatre. She danced with the greatest grace I had ever seen; but she seldom shewed that perfection, save in the gracefulness of her carriage, which was with an air of sprightly modesty, not easy to be described. There was nothing affected, but natural and easy in her whole discourse, to which the extraordinary sweetness of her tone, even in familiar speaking, was very charming. Nothing was so pretty as her descending to play with little children, whom she would caress and humor with great delight. But she most affected to be with grave and sober men, of whom she might learn something, and improve herself. I have been assisted by her in reading and praying by me; comprehensive of uncommon notions; curious of knowing every thing to some excess had I not sometimes repressed it. Nothing was so delightful to her as to go into my study, where she would willingly have spent whole days; for, as I said, she had read abundance of history all the best poets, even Terence, Plautus, Homer, Virgil, Horace, Ovid; and could herself compose happily. But all these are vain trifles to the virtues that adorned her soul. She was sincerely religious, most dutiful to her parents, whom she loved with an affection tempered with great esteem, so as we were easy and free, and never so well pleased as when she was with us; nor needed we other conversation. She was kind to her sisters and was ever improving them by her constant course of piety. O dear, sweet, and desirable child! how shall I part with all this goodness and virtue, without the bitterness of sorrow and reluctancy of a tender parent! Thy affection, duty and love to me was that of a friend as well as of a child. Nor less dear to thy mother, whose example and tender care of thee was unparalleled; nor was thy return to her less conspicuous. Oh! how desolate hast thou left us! To the grave shall we both carry thy memory.

"God alone, in whose bosom thou art at rest and happy, give us to resign thee and all our contentments (for thou wert indeed all in this world) to his blessed pleasure. Let him be glorified by our submission; and may He give us grace to bless him for the graces he implanted in thee, thy virtuous life, thy pious and holy death, which is indeed the only comfort of our souls, hastening through the infinite love and mercy of the Lord Jesus, to be shortly with thee, dear child, and those blessed saints like thee, to glorify the Redeemer of the world to all eternity. Amen."

Evelyn's Memoirs, p. 588—90.

"It was in the 19th year of her age, that this sickness happened to her. There were four gentlemen of quality offering to treat with me about marriage, and I freely gave her her own choice, knowing her discretion. She showed great indifference to marrying at all; for truly (said she to her mother, but the other day) were I assured of your life and my dear father's never would I part from you: I love you and this home, where we serve God, above all things, nor ever shall I be so happy. I know and consider the vicissitudes of this world: I have some experience of its vanity, and, but for decency more than inclination, and that you judge it expedient for me, I would not change my condition.

"This is the little history and imperfect character of my dear child, whose piety, virtue, and incomparable endowments make her memorial so precious to me."

Evelyn's Memoirs.

FORDYCE ON PREACHING.

MR REED,

The following extract from "a dialogue concerning the art of preaching by Mr. *Fordyce*" I cannot but think will be perused with satisfaction by your readers; if you should be of the same opinion please to give it an insertion in your useful paper.

Yours, &c. W.

Theodorus has formed himself upon the model of the apostles. You would think he intended to revive the taste of the ancient manners, and bring back the primitive plainness of unadulterated christianity. He seems to understand little of the modes or elegancies of the present age. Yet the politest sort of people love to converse with him, he has something so alluring, as well as venerable, in his aspect and manners. His religion wears no forbidding or formal air. When he talks of it, which he is sure to do as often as he can with propriety, it is without ostentation; he does not impose his sentiments but steals them upon you without the least appearance of superiority. His sentiments, though delivered in words void of all varnish, are so just and grand, that they never fail of making an impression. It is scarce possible to be in his company without being the wiser or the better for it. Whatever subject he breathes upon, takes a religious kind of tincture. Piety is become so natural to him, or rather is so inlaid in his constitution, that it shines out in his very looks, no less than in all he says and does. One may apply to him the words of a noble writer, "sanctity sits so easy, so unaffected, and so graceful upon him, that in him we behold the very beauty of holiness. He is as cheerful, as familiar, and condescending in his conversation, as he is strict, regular, and exemplary in his piety; as well bred and accomplished as a courtier, as reverend and venerable as an apostle." He looks down upon the pomp and pride of life, with a generous indifference; and receives praise, rather as an expression of kindness, than as a tribute due to his merit. I never knew a man so thoroughly and ingenuously humble, a character as valuable as it is rare. You see no attention to himself, no indirect or retorted glances upon his own reputation or endowments. He seldom talks of himself, unless when the declining it would argue vanity or affectation; and when he does it, it is with simplicity and grandeur, as of a third person; neither proudly concealing his virtues, nor ostentaciously exposing his faults.

Surely, said I, a minister of such a character as you describe, must be highly esteemed, and even venerated by all who know him, particularly by those of his own parish.

DR LATHROP'S SERMONS.

The following extracts are from a sermon of the late Dr Lathrop, of West-Springfield, entitled, "God's Kingdom without observation." The text on which the discourse is founded, is Luke xvii. 20, 21.

Imagine not that the kingdom of God comes with such observation, that there are only particular *times* when you may enter into it. It is come nigh to you. Its laws are now stated, and its blessings proposed; and you may submit to these laws, and secure these blessings now, as well as hereafter. You are not to wait for a more favourable opportunity; but to embrace the present. The Apostle says, *We have received a kingdom, which cannot be moved.* It is a steady, as well as a perpetual kingdom. Its laws are always the same, its blessings are continually offered, its grace is ever free, *Let us have grace, that we may serve God acceptably, with reverence and godly fear.*

You are not to suppose, that God grants his spirit *only* at certain seasons; that then it comes as a violent shower, with such observation, as distinguishes this from all other seasons; and that these are the only seasons of salvation.—He stretches out his hand, all the day long, even to the disobedient and gainsaying. His spirit strives with sinners, while his longsuffering waits. The stiffnecked and perverse, *always* resist the Holy Ghost. He *now* commands all to repent, and invites all to receive the blessings of his grace. We are to hear his voice, while it is called *to-day. Now is the day of salvation, and now is the time of acceptance.* We are not to delay, under an apprehension that God will be more gracious, the operations of the spirit more powerful, or our hearts better disposed, at another time, than this. We are to improve *this* time, *this* day, as the only season, which is ours; remembering, that God waits to be gracious, and exalts himself that he may have mercy.

We are here taught, that we have no occasion to run from place to place, in order to find the grace of God, for we may obtain it in any place, where his Providence calls us.

We are not to imagine, that the spirit of God is poured out in such, or such a place, and no where else; and that, in order to obtain a portion of the spirit, we must go to such a place, hear such a preacher, or join with such an assembly. The kingdom of God comes not with observation; neither shall men have occasion to say, *Lo, it is here; or, lo, it is there:* For the spirit is not confined to certain places; its influences are not at human disposal, nor do its operations come with public observation. The gospel is a ministration of the spirit. Where God sends the former, he sends also the latter. You are to receive the spirit in the hearing of faith. Its influence on the heart is not like an overbearing storm, but as the gentle rain on the tender herb, and the dew on the grass.

We are to attend on the ordinances which God has appointed, in the place which his providence points out, hoping for a blessing in the way which his wisdom has prescribed. Here we are to lift up holy hands, not doubting of his readiness to give his spirit to them who ask him, in this place, as well as another. If they say, *See here,* or *see there; go not after them, nor following them, for the kingdom of God is among you.* God grants his grace in his own way; and when in his way we seek, we may be sure to find.

Our next extract is from the closing part of the sermon from which the above was taken. The charitable and heavenly spirit it breathes is worthy the attention and cultivation of all the followers of Christ, and especially of those who take on themselves to judge the hearts and characters of their fellow-Christians.

As the kingdom of God comes not to the heart with observation, we are incompetent judges of the characters of others.

It is a great thing to know our own hearts; impossible for us to know the hearts of others. God only knows the hearts of all the children of men. Therefore judge nothing before the time, till the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the heart. And happy they, who then shall have praise of God. In the mean time, let us not judge and condemn one another; but judge this rather, that no man put a stumbling block, or occasion to fall, in his brother's way.

Why should we judge and set at nought our brother? We must all stand before the judgment seat of Christ. Since we cannot look into the hearts of our brethren, we must hope all things, and leave the decision of their state to him, whose judgment is according to truth. We are not to exclude men from our charity and fellowship on mere suspicion, or for want of the highest evidence of sincerity; but whoever professes subjection to the kingdom of Christ, and contradicts not that profession by an ungodly life, him we must receive as a fellow citizen with the saints, and of the household of God. Let us therefore be likeminded one toward another, according to Christ Jesus; and receive one another as Christ also received us, to the glory of God. Let us comfort and encourage one another, as fellow workers to the kingdom of God, unite our influence to increase the number of his subjects, and to enlarge the extent of his kingdom on earth, and, in all things walk worthy of him, who has called us to his kingdom and glory.

YOUTH AND AGE.

A man that is young in years may be old in hours if he have lost no time; but that happeneth rarely. Generally, youth is like the first cogitations, not so wise as the second; for there is a youth in thoughts as well as in ages; and yet the invention of young men is more lively than that of old, and imaginations team into their minds better, and, as it were, more divinely. Natures that have much heat, and great and violent desires and pertubations, are not ripe for action till they have passed the meridian of their years; as it was with Julius Cæsar and Septimius Severus; of the latter of whom it is said, "juventutem egit, erroribus, imo furoribus plenam;" and yet he was the ablest emperor, almost, of all the list: but reposed natures may do well in youth, as it is seen in Augustus Cæsar, Cosmes, duke of Florence. Gaston de Fois and others. On the other side, heat and vivacity in age is an excellent composition for business. Young men are fitter to invent than to judge; fitter for execution than for counsel; and fitter for new projects than for settled business; for the experience of age, in things that fall within the compass of it, directeth them; but in new things abuseth them. The errors of young men are the ruin of business; but the errors of aged men amount but to this, that more might have been done, or sooner. Young men, in the conduct and manage of actions, embrace more than they can hold; stir more than they can quiet; fly to the end, without consideration of the means and degrees; pursue some few principles which they have chanced upon absurdly; care not to innovate, which draws unknown inconveniencies; use extreme remedies at first; and, that which doubleth all errors, will not acknowledge or retract them, like an unready horse, that will neither stop nor turn. *Bacon.*

Some are the *worse* for their religion, but such religion is certainly bad; if this notion be not understood and admitted, "that difference of opinion, in some matters about religion, should not make a difference in affection," we shall *all* be the worse for our religion.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 12, 1824.

In our last, we gave an account of the ordination of the Rev. James D. Green, over the "Second Congregational Society," in Lynn. Besides the churches of the officiating clergy then named, the following were represented in Council, by pastors or delegates, viz:—

The Second Congregational Society in Marblehead, Rev. Mr Bartlett; Society in Boston under Rev. Dr Lowell; East Society in Salem, Rev. Mr Flint; First Church in Salem, Rev. Dr Prince; and the Church in Brooklyn, Conn. Rev. Mr May.

The following remarks in relation to the ordination, are from a communication in the *Salem Observer* of Saturday last.

The excellence and impressiveness of the services of the Clergy, the appropriate selection and superior execution of the music, the chaste and simple elegance of the Church, the proofs exhibited of the harmony and unanimity of this new and flourishing Society, especially evinced in the choice of their pastor, and the evidences of the strong sympathy excited on the occasion, in the concourse of highly respectable visitors of the clergy and laity from various parts, were productive of the most solemn, pleasing and grateful feelings, and of animating presages of their future prosperity.

We some time since published an article in which we alluded to a religious excitement, in the First Baptist Society in Nobleborough, Me. That article contained the following paragraph:

"We are credibly informed that a number of the new converts are the subjects of a former revival, who had been excluded from the church for some misconduct, and who are now reconverted, and *re-baptized*!"

These circumstances were reported with so much confidence, in the place [an adjoining town] from which we received the information, that there appeared no reason to doubt the truth of the account, and under this impression we spoke of it as a circumstance, which, if true, was highly worthy of censure. We have since received further information on the subject, which, we take the earliest opportunity to state, convinces us that so far as relates to *re-baptizing*, at least, the report was unfounded.

The Jews. The following article of intelligence respecting the Jews of Russia, is from a Warsaw (Poland) paper of Aug. 25:

By an Imperial Ukase, *all the Jews*, unless they be physicians, or large merchants, are required to renounce, between the present time and 1825, the petty traffic of hawkers, &c. as well as the trades which in a manner they have formed; and *become again what their fathers were*, namely, husbandmen, or shepherds. To this end, the government has assigned them, in the temperate parts of European Russia, lands and every thing necessary for their cultivation, and has granted them years of exemption if they conform in that respect to the Emperor's will. In the contrary case, they will be required to quit Russia altogether. The publication of this Ukase has spread terror among the numerous Israelites of this country.

It is stated in letters from Warsaw, that the *two most learned* Jews in that city, though not baptized, are nevertheless open defenders and propagators of the Christian faith.

Fragment Society. It appears by the report of the Managers of this Society, at their annual meeting on the first of October, that the sum of $697 had been expended in clothing during the past year, and that the number of articles distributed, was fifteen hundred seventy one, besides the loan of various necessary articles to the sick. The permanent fund of the Society amounts to $1104. The cash expended was derived from annual subscribers, the interest of the fund, and from a legacy of $150 generously given to the Society by the late Mr William Lambert, of Roxbury. We understand that particular attention is given to the character of the persons assisted, that the indolent and unworthy may not be encouraged in their habits by receiving undeserved aid.

African Colonization. It is said by Dr Ayers, late Agent for the Colonization Society, that there is a probability that the expense of transporting colonists to Africa, may, by the profits of a return cargo, be reduced to $15 each. The Society intend petitioning Congress, at their next session, for further aid. It is their present purpose to send out another expedition, with emigrants, this fall.

At the Wesleyan Methodist Conference, held at Leeds, (Eng.) in July last, a proposal was made for celebrating by suitable religious services, the centenary of Mr Wesley's ordination to the Christian Ministry. This will take place on the 19th Sept. 1825. The proposition was opposed by the Conference. The erection of a monument to the memory of Mr Wesley, was also considered, and will receive further attention on a future occasion:

Sunday Schools. During the present year a *national* institution for the promotion of Sunday-schools has been formed. The center of its operations is Philadelphia. Its auxiliaries are already numerous, and its influence is extending. An auxiliary for the state of New-Hampshire has been lately formed, and has committees of correspondence in every county in the state. We understand also that arrangements to the same effect are made in Massachusetts and Connecticut. Efforts are making for the formation of a similar institution in Maine.

Theological Seminary. The number of students at the Theological Seminary, at Princeton, N. J. is upwards of 100, and has varied during the last year, from 100 to 116.

Thanksgivings. By the Proclamation which we have this day published, it will be perceived that *Thursday* the second day of December next is appointed, by his Excellency the Governor of this State, to be observed as a day of public *Thanksgiving* and *Prayer*.

The Governor of the State of Maine, has issued his proclamation for the observance of a day of public *Thanksgiving* and *Praise*, on Thursday, the 2d of December.

The Synod of New-Jersey have appointed the 25th of November, to be observed "as a day of thanksgiving for temporal and spiritual blessings, and of prayer more particularly for the effusions of the Spirit,"

The 9th day of December, is appointed as a day of public thanksgiving in the State of Connecticut.

Rev. Joseph Wolff. This man was born at Weilerback in Bavaria in the year 1796. His father was a Jewish Rabbi, and he received a strict Jewish education. He however embraced christianity as early as the age of *fourteen*. He was at first a Roman Catholic, though not a bigoted one, and thus remained till 1819. It was in this year that he visited England, and was received under the care of the London Society for promoting Christianity among the Jews. After residing about two years at Cambridge he was sent in 1821, as a missionary to Palestine. In this country, and in various places in and about the Mediterranean he has resided ever since. His chief places of residence when out of Palestine, have been Cairo and Malta. A life of Mr. Wolff, (now only 28 years old,) has been published in London, accompanied with the journal kept by him during his missions. It is expected that this work will be immediately reprinted in New-York.

Christian Negroes About *fifty* years ago the United Brethren opened a church at St. Johns, in the island of Antigua. Since that time there have been baptized and received into the congregation, 16,099 negroes. We are told, by late accounts that the negroes at present manifest a great earnestness to be instructed in reading.

Baptist Missions. The American Baptist Missionary Society have four missionaries with their wives now dependant on them for support. These missionaries all reside in Burmah. Another missionary and his wife are expected to embark for India, next spring.

Baptist Education Society. The Massachusetts Baptist Education Society has now twenty-six young men under its patronage. Twenty of these are yet undergraduates in the different colleges. The money furnished these beneficaries is furnished on the condition that one half of it should be refunded in one year after finishing their studies. During the first four years the average receipts of the society were $737 84.

Religious Charities, &c. The Treasurer of the Massachusetts Domestic Missionary Society acknowledges the receipt of $400 90 since the first of August last. The receipts by the Treasurer of the American Education Society during the month of October amounted to $668 57. The receipts of the Worcester county Religious Charitable Society, during the last year amounted to $778 56. The expenditures were, for Education $369 76—Foreign Missions, $254 75—and of feeble Churches $135—Jews Society in Boston, $30.

American Bible Society. The Treasurer of the American Bible Society acknowledges the receipt of $4019, 16 in the month of September. The number of Bibles issued in the same was 1782, of Testaments, 2147,—all valued at 1940, 77.

The following young gentlemen from the Theological School at Cambridge, have lately received invitations to settle in the ministry, viz.—Mr Charles W. Upham, by the Society in Salem as colleage with the Rev. Dr Prince; Mr Alexander Young, by the twelfth congregational society in this city, and Mr Charles Flagg, by the upper parish in Roxbury, as colleage with the Rev. Mr Bradford.

The Rev. Dr John McDowell, of Elizabethtown, N. J. has received a call to the pastoral charge of the First Presbyterian Church, New-York, lately under the care of the Rev. Mr Whelply.

Rev. Barzillia Streeter, Salem, has received and accepted an invitation to become the pastor of the Universalist Society in the city of Troy, New-York.

ORIGINAL COMMUNICATIONS.

Mr Reed,

At a period, when the love of so many nominal christians toward each other waxes cold; and when such growing efforts are employed to produce divisions among the professed followers of Jesus, and separations among the ministers of his religion, it is refreshing to contemplate one exception to these remarks, and that, it is believed the oldest missionary society in the United States.

Allusion is here made to "the Society for propagating the gospel among the Indians and others in North America," which held its thirty-seventh anniversary in this city, on the 4th instant, and its public religious services in the First Church, in place of the usual Thursday Lecture. The sermon was by the Rev. Samuel Gile, of Milton. The collection was $163 54. This Society owes its origin to the efforts of a number of christians, who, in 1762, associated to establish a society for the promotion of christian knowledge. As they could not obtain the sanction of the King to an act of incorporation, which they had procured from the government of Massachusetts, their design was, for a season, suspended.

But, in 1787, a commission was sent from "the society in Scotland for propagating christian knowledge, to a number of gentlemen in Boston and vicinity, constituting them a board of commissioners to manage funds destined to the purpose of christianizing the Indians in our land. This was thought a favorable opportunity to renew the former abortive design.

Accordingly a Society was formed, by the title aforementioned, and an act of incorporation obtained from our General Court, in November, 1787.

To raise funds, in aid of their purposes, a brief was issued by the Legislature for a collection in all the congregational churches of the State. The amount collected was $1561. To this however large additions have been made by subscriptions and donations, so that the capital of the Society now amounts to somewhat above $25,000. Of this $9000 are considered the donation of John Alford, Esq. of Charlestown, the income of which is devoted exclusively to the Indians. The remaining income is employed for the support of missionaries, the use of schools, and the donation of books among the destitute in our own neighborhood, principally in the State of Maine. In the appropriation of their funds great care is taken by the Society, that they be not employed to excite divisions and separations in societies, which already enjoy the stated ordinances of the gospel; but to assist the destitute, who would otherwise suffer a famine of the word.

Eleven missionaries were employed, the last year, in Maine, whose terms of service amounted, in the aggregate, to 18 months. Besides this, $60 were granted for the Isles of Shoals, and $50 for the purchase of books.

From the Alford fund $920 were appropriated, during the same year, to schools and churches among the Indians and coloured people of our own and other States.

Recently the Society have been called to lament the loss of the Rev. John Sargeant, who as one of their missionaries, has, for many years, laboured among the New Stockbridge Indians.

Whoever wishes to obtain a more full account of this Society and its operations is referred to "a brief account" of the Society drawn up by their order, and published, in 1797, by their Secretary, the late Rev. Dr. Thatcher; to "a brief history of the Society for propagating the gospel," annexed by the late Dr. John Lathrop to his sermon before them, in 1804; and to the reports which are annually published.

This Society, which is limited by its act of incorporation to 50 members, has always consisted of men of different sentiments in religion; yet, contrary to the example of most societies in modern times, it has harmoniously elected members of the various theological opinions prevalent among congregationalists; and what is more, they have together pursued their common objects with equal zeal and with uninterrupted union.

The following is a list of the members of this Society, from its formation to the present time; of its present officers; of those who have preached before it, with their texts.

N. B. An asterisk denotes those, who are dead; and an obelisk is annexed to the names of those, whose sermons have been printed.

Named in the Act.

*Hon. Richard Cranch, Quincy.
*Rev. John Clarke, D. D. Boston.
*Hon. Francis Dana, Cambridge.
*Rev. Joseph Eckley, D. D. Boston.
*Rev. John Eliot, D. D. Boston.
Rev. Nathaniel Emmons, D. D. Franklin.
*Rev. Levi Frisbie, Ipswich.
*Hon. Moses Gill, Princeton.
*William Hyslop, Esq. Brookline.
*Rev. Timothy Hilliard, Cambridge.
*Dea. Jonathan Mason, Boston.
*Rev. Phillips Payson, D. D. Chelsea.
Eliphalet Porter, D. D. Roxbury.
*Hon. Increase Sumner, Roxbury.
*Hon. Ebenezer Storer, Boston.
*Rev. Peter Thacher, D. D. Boston.
*Hon. Oliver Wendall, Boston.
*Rev. Joseph Willard, D. D. LL. D. President of Harvard University.
*Rev. Edward Wigglesworth, D. D. Hollis, Professor of Divinity in Harvard Univ'ty
*Rev. Samuel Williams Hollis Professor of Mathematicks in Harvard University.
*Rev. Ebenezer Wight, Dedham,
Elected 29 *May*, 1788.
*Hon. James Bowdoin, Boston.
*Hon. William Philips, Boston.
*Richard Cary, Esq. Charlestown.
*Rev. Jeremy Belknap, D. D. Boston.
*Hon. Thomas Dawes, Boston.
*Hon. Thomas Russell, Boston.
*Thomas Lee, Esq. Cambridge.
*Hon. Samuel Dexter, Boston.
*Hon. Cotton Tufts, Weymouth.
15 *June*, 1792.
*Hon. James Sullivan, Boston.
*Rev. Samuel West, D. D. Boston.
Rev. Jedidiah Morse, D. D. Charlestown.
*Rev. John Lathrop, D. D. Boston.
*Rev. Simeon Howard, D. D. Boston.
Hon. William Phillips, Boston.
*Hon. John Lowell, Roxbury.
2 *November* 1792.
*Nathaniel Appleton, Esq. Boston.
William Woodbridge, Medford.
*Rev. Daniel Little, Wells.
David S. Greenough, Esq. Roxbury.
6 *November*, 1794.
*Hon. Benjamin Lincoln, Hingham.
Rev. Alden Bradford, Wiscasset.
Rev. Abiel Holmes, D. D. Cambridge.
1 *June*, 1797.
*James White, Esq. Boston.
*Dea. Samuel Salisbury, Boston.
27 *May*, 1802.
*David Hyslop, Brookline.
Dudley A. Tyng, Newburyport.
Rev. Elijah Parish, D. D. Newbury.
13 *June*, 1803.
*Rev. David Tappan, D. D. Hollis Professor of Divinity in Harvard University.
Rev. Eliphalet Pearson, LL. D. Hancock Professor of Hebrew, &c. in Harvard University. 1 *November*, 1804.
*Rev. Thomas Barnard, D. D. Salem.
Rev. William E. Channing, D. D. Boston.
*Samuel Eliot, Esq. Boston.
Daniel D. Rogers, Esq. Boston.
*Dea. Samuel Parkman, Boston.
Hon. John Davis, LL. D. Boston.
*Rev. Joseph McKeen, D. D. President of Bowdoin College.
7 *November*, 1805.
*Hon. John Treadwell, Salem
Benjamin Bussey, Boston
Samuel H. Walley, Esq. Boston
Rev. Joshua Bates, D. D. President of Middlebury College.
Edward Augustus Holyoke, M. D. Salem
Hon. Thomas Dawes, Boston
Rev. James Kendall, Plymouth
Dea. Jonathan Phillips, Boston
3 *November*, 1808.
Dea. Josiah Salisbury, Boston.
7 *November*, 1811.
Rev. John T. Kirkland, D. D. LL. D. President of Harvard Univertity.
Rev. Henry Ware, D. D. Hollis Professor of Divinity in Harvard University
*Rev. Thomas Prentiss, D. D. Medfield.
Rev. William Greenough, Newton
Rev. John Pierce, D. D. Brookline
3 *November*, 1814.
Dea. Edward Tuckerman, Boston
*Caleb Gannett, Esq. Cambridge
Rev. Charles Lowell, D. D. Boston
*Dea. Elisha Ticknor, Boston
Rev. Samuel Gile, A. M. Milton
Rev. John Foster, D. D. Brighton
Levi Hedge, LL. D. Professor of Logick Metaphysicks and Ethicks, Cambridge
*Rev. Joseph McKean LL. D. Boylston Professor of Rhetoric and Oratory, Camb'ge
*Rev. Joshua Huntington, Boston
5 *November*, 1818.
Rev. Francis Parkman, Boston
Rev. Joseph Tuckerman, D. D. Chelsea,
*Hon. John Phillips, Boston
Hon. Asahel Stearns, University Professor of Law, Cambridge
Rev. Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhetoric, Andover
Pliny Cutler, Boston.
30 *May*, 1822.
Rev. Thaddeus M. Harris, D. D. Dorchester
Dea. Edward Phillips, Boston
Chief Justice Isaac Parker, LL. D. Boston
Rev. John Codman, D. D. Dorchester
Hon. Daniel Webster, LL. D. Boston
Hon. William Reed, Marblehead.

Officers of the Society for the current year.

Hon. William Phillips, *President.*
Rev. Eliphalet Porter, D. D. *Vice-President.*
Rev. Abiel Holmes, D. D. *Secretary.*
Rev. Wm. E. Channing, D. D. *Assist. Scer'y.*
Samuel H. Walley, Esq. *Treasurer.*
Dea. Josiah Salisbury, *Vice-Treasurer.*

Select Committee.

Alden Bradford, Esq.; Rev. Charles Lowell, D. D.; *James White, Esq.; Dea. Josiah Salisbury, and Dea. Edward Tuckerman.

The first sermon before the Society was by Rev. Dr John Lathrop,† in January, 1804, from Rom. x. 13, 14, 15.

The following is an account of the sermons, on every succeeding anniversary, the first Thursday in November.

1804. *Levi Frisbie,† A. M. Ipswich, Acts viii. 8.
1805. *Joseph Eckley,† D. D. Boston, Col. i. 10.
1806. *Thomas Barnard,† D. D. Salem, Phil. i. 18.
1807. Eliphalet Porter,† D. D. Roxbury i. Cor. xv. 58.
1808. Abiel Holmes,† D. D. Cambridge, Psl. lxxii. 17.
1809. William E. Channing, D. D. Boston, Mat. vi. 9, 10.
1810. Jed'h Morse,† D. D. Charlestown, Dan. xii. 4, 10.
1811. James Kendall,† A. M. Plymouth, Acts xiii. 47.
1812. William E. Channing, D. D. Boston, John viii. 12.
1813. Joshua Bates,† D. D. Pres. Mid'by Col. Zech. ix. 10
1814. Elijah Parish,† D. D. Newbury, ii. Cor. iv. 9.
1815. Henry Ware, D. D. Profes. Div. Cam. Rev. vii. 9.
1816. William Greenough, A. M. Newton, Acts xi. 21.
1817. John Foster,† D. D. Brighton, John i. 9.
1818. John T. Kirkland, D. D. LL. D. Pres. Har. Uni. i. Tim. i. 15.
1819. John Pierce, D. D. Brookline, Titus ii. 11.
1820. Charles Lowell,† D. D. Boston Luke xii. 48.
1821. Jos. Tuckerman,† D. D. Chelsea, John xvii. 20, 21.
1822. Abiel Holmes, D. D. Cambridge, Mat. ix. 36.
1823. T. M. Harris,† D. D. Dorchester, Isa. xvi. 3, 4, 5.
1824. Samuel Gile, A. M. Milton, Isa. lx. 2.

We perceive in the following lines a p
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certainly indicate a degree of poetical ta
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We hope the author will take our free re
and favour us with the future efforts of h

FOR THE CHRISTIAN REGISTE

"*Be ye, therefore, perfect, even as*
which is in Heaven is perfect

A PRAYER.

Father in Heaven! Thou who hearest
Who *madest* me—who makest me thy ca
Be glory thine, that I am not the clay
Of brutish life, that perisheth away,
But Man—earth's lord, in thine own im
Breathing thy breath, by thine own spi
Deathless as thou art; made to mount t
O'er self triumphing, through eternity.
O blest command by thy Beloved, given
Of, "Be ye perfect," as Thou art, in he
Thou Giver kind of every perfect gift,
Whose height, the low above themselve
Whose strength upon the strengthless sh
Whose radiance round the dark diffuses
O let thine all-sufficiency descend
On *my* beginning for *thy* glorious end!
Though such thy purpose—such I am to
I fail—I fall, unless I hold to thee,
Thy child would fasten to those living
By which the faithful cling and climb th
That chain of hallow'd feeling—holy th
Up which they tend, *down* which thy sp
Whose links from earth, through heav'n
Till lost in glories of the Highest One.
O Gracious Father! upward as I spring,
Upon my soul thine influences fling;
As thought and feeling lift the fervent p
Let fall thy spirit in its fullness there;
As swell the strains of gratitude and lov
Speed me to nobler songs of praise abov
Still would I be what yet I never have b
And grasp at glory faith alone hath see
Would tread where angels, arch-angels
To stand *perfection*, face to face with G

GENERAL INTELLIGE

It is ascertained with considerable cer
Adams ticket has prevailed in the New-
so far as the election has taken place.
electors is appointed for Monday next in
In Pennsylvania the electors are all fri
son. The electors of New-York are to
the Legislature. The day appointed
Tuesday next. It is expected that they
ed between the various candidates.

New-Jersey.—The Trenton Emporiu
says, "We are still unable to give any
counts relative to the election. We ha
however, of the success of the Jackson
New-York Daily Advertiser of Monday
Jackson ticket has succeeded by a
thousand votes.

By later accounts we learn that the
has prevailed in New-Jersey, by about

Virginia.—The election in this state
Monday week. Mr. Crawford has suc
his opponents, Messrs. Adams and Jack
so large majority as was generally
friends of Mr. Crawford were so sure
that many of them did not go to the
county of Shenandoah, which contai
1400 freeholders, only 267 votes were
borough and county of Norfolk, Crawfo
Adams 240, and Jackson 95. In
Crawford had 130, Adams 3, Jackson

New-York.—Tuesday next is the d
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Electors. It is the opinion of the Alb
a majority of the legislature are friend
ford, and that a ticket composed entire
ites will be chosen. The Albany Ad
6th, says, "the Crawfordites begin to
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among the friends of Adams and Clay to
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their advances are coldly received."
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A New-Hampshire paper announce
Bartlett, Miller, Whipple, Webster a
unquestionably elected to Congress.

A project is in active and zealous o
western part of this state, to effect a
between the Great Erie Canal and the
sylvania, by a canal through Genesee
gus counties to the Allegany, a distan
miles. A report on the subject may
or 5 weeks. *N.*

From the N.

BRIGHTON PREMIUM

List of towns, and amounts of Pre
in each, at the last Brighton Cattle Sh

No. of Prem.			*No.*
Sutton		$122.00	Cambridge
Princeton	4	77.00	W. Newbu
N. Braintree	10	94.00	Springfiel
Watertown	7	62.50	Northamp
Roxbury	4	65.00	Newbury
Shrewsbury	2	49.50	Newton
Waltham	4	48.50	Mendon
Concord	4	38.50	Lincoln
Brunsw'k, Me	2*	35.00	Wrenthan
Dorchester	5	34.00	Marlboro'
Dudley	2	32.00	Walpole
Sherburne	2	27.00	Dracut
Brighton	4	23.50	Hopkinto
Boston	3	22.00	Cumming
Needham	1	20.00	Norton
Buckfield, Me.	1*	20.00	N. Yarmo
Shirley	2	16.00	Leominst
Malden	1	15.00	Worceste
Bedford	1	15.00	Dover
Bellingham	1	15.00	Natick
W. Boylston	2	15.00	Uncertain
Charlestown	2	13.00	
E. Bridgewater	2	12.00	prem'
Hingham	1	11.00	

Towns having * do not belong to th
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Agricultural Implements, and had pr
to them. JOHN PRINCI
Mass. Agric

We perceive in the following lines a purity, fervor, and elevation of religious feeling and sentiment which pleases us. There are a few lines indeed in which there is some obscurity, and a critical examiner would discover, perhaps, some other imperfections. There is however no offence against good taste, and the lines certainly indicate a degree of poetical talent, which if properly cultivated will give their possessor celebrity. We hope the author will take our free remarks kindly, and favour us with the future efforts of his muse.

FOR THE CHRISTIAN REGISTER.

"Be ye, therefore, perfect, even as your Father which is in Heaven is perfect."

A PRAYER.

FATHER in Heaven! Thou who hearest pray'r,
Who *madest* me—who makest me thy care,
Be glory thine, that I am not the clay
Of brutish life, that perisheth away,
But MAN—earth's lord, in thine own image formd,
Breathing thy breath, by thine own spirit warm'd;
Deathless as thou art; made to mount tow'rd thee,
O'er self triumphing, through eternity.
O blest command by thy Beloved, given,
Of, "Be ye perfect," as THOU art, in heaven!
Thou Giver kind of every perfect gift,
Whose height, the low above themselves can lift—
Whose strength upon the strengthless sheds a might—
Whose radiance round the dark diffuses light—
O let thine all-sufficiency descend
On *my* beginning for *thy* glorious end!
Though such thy purpose—such I am to be,
I fail—I fall, unless I hold to thee,
Thy child would fasten to those living ties,
By which the faithful cling and climb the skies;
That chain of hallow'd feeling—holy thought,
Up which they tend, *down* which thy spirit 's brought
Whose links from earth, through heav'n still bright'n-
Till lost in glories of the HIGHEST ONE. [ing run,
O Gracious Father! upward as I spring,
Upon my soul thine influences fling;
As thought and feeling lift the fervent pray'r,
Let fall thy spirit in its fullness there;
As swell the strains of gratitude and love,
Speed me to nobler songs of praise above.
Still would I be what yet I never have been,
And grasp at glory faith alone hath seen,
Would tread where angels, arch-angels have trod,
To stand *perfection*, face to face with GOD! S. F.

GENERAL INTELLIGENCE.

It is ascertained with considerable certainty that the Adams ticket has prevailed in the New-England States, so far as the election has taken place. The choice of electors is appointed for Monday next in Rhode-Island. In Pennsylvania the electors are all friendly to Jackson. The electors of New-York are to be chosen by the Legislature. The day appointed for choice is Tuesday next. It is expected that they will be divided between the various candidates.

New-Jersey.—The Trenton Emporium of Saturday, says, "We are still unable to give any authentic accounts relative to the election. We have little doubt, however, of the success of the Jackson ticket." The New-York Daily Advertiser of Monday states that the Jackson ticket has succeeded by a majority of one thousand votes.

By later accounts we learn that the Jackson ticket has prevailed in New-Jersey, by about 100 majority.

Virginia.—The election in this state took place on Monday week. Mr. Crawford has succeeded against his opponents, Messrs. Adams and Jackson, but not by so large majority as was generally expected. The friends of Mr. Crawford were so sure of his success that many of them did not go to the polls. In the county of Shenandoah, which contains from 12 to 1400 freeholders, only 267 votes were given. In the borough and county of Norfolk, Crawford had 93 votes, Adams 240, and Jackson 95. In Amelia county Crawford had 130, Adams 3, Jackson none.

New-York.—Tuesday next is the day appointed by the legislature for the choice of thirty-six Presidential Electors. It is the opinion of the Albany Argus that a majority of the legislature are friendly to Mr. Crawford, and that a ticket composed entirely of Crawfordites will be chosen. The Albany Advertiser of the 6th, says, "the Crawfordites begin to despair of getting a whole ticket; and are now casting about among the friends of Adams and Clay to see with whom they can make the best *bargain*; but we learn that their advances are coldly received." The N. Y. National Advocate of Monday remarks, that "*some few Clay men will be put on the ticket;*" from which concession, we infer that Mr. Crawford's prospects in New-York are not quite so flattering as many of his friends have hitherto supposed they were. In a few days, however, all doubt upon this head will be put to rest.

A New-Hampshire paper announces, that Messrs. Bartlett, Miller, Whipple, Webster and Atkinson, are unquestionably elected to Congress.

A project is in active and zealous operation, in the western part of this state, to effect a communication between the Great Erie Canal and the waters of Pennsylvania, by a canal through Genesee and Cattyraugus counties to the Allegany, a distance of 80 to 90 miles. A report on the subject may be expected in 4 or 5 weeks. *N. Y. Statesman.*

From the N. Eng. Farmer.

BRIGHTON PREMIUMS.

List of towns, and amounts of Premiums awarded in each, at the last Brighton Cattle Show.

	No. of Prem.			No. of Prem.	
Sutton	8	$122.00	Cambridge	2	10,00
Princeton	4	77,00	W. Newbury	1	10,00
N. Braintree	10	94,00	Springfield, Vt.1*		10,00
Watertown	7	62,50	Northampton	1	10,00
Roxbury	4	65,00	Newbury	1	8,00
Shrewsbury	2	49,50	Newton	2	7,00
Waltham	4	48,50	Mendon	1	7,00
Concord	4	38,50	Lincoln	3	7,00
Brunsw'k, Me	2*	35,00	Wrentham	2	6,00
Dorchester	5	34,00	Marlboro'	2	6,00
Dudley	2	32,00	Walpole	1	5,00
Sherburne	2	27,00	Dracut	1	5,00
Brighton	4	23,50	Hopkinton	2	5,00
Boston	3	22,00	Cummington	1	4,00
Needham	1	20,00	Norton	1	4,00
Buckfield, Me.	1*	20,00	N. Yarmouth	1	4,00
Shirley	2	16,00	Leominster	1	3,00
Malden	1	15,00	Worcester	1	2,00
Bedford	1	15,00	Dover	1	2,00
Bellingham	1	15,00	Natick	1	2,00
W. Boylston	2	15,00	Uncertain	2	6,00
Charlestown	2	13,00			
E. Bridgewater	2	12,00	prem's.	103	$1005,00
Hingham	1	11,00			

Towns having * do not belong to the state af Massachusetts, but persons residing therein offered valuable *Agricultural Implements*, and had premiums awarded to them. JOHN PRINCE, *Treasurer*
Mass. Agricultural Society.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY
WILLIAM EUSTIS,
Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF THANKSGIVING AND PRAYER.

In compliance with the immemorial custom observed in this State, of setting apart a day of praise and thanksgiving to Almighty God for the mercies and blessings with which he has been pleased to crown the year—

I have thought fit to appoint, and by and with the advice and consent of the Council, I do hereby appoint Thursday, the second day of December next, to be observed as a day of *Thanksgiving* and *Prayer* throughout this Commonwealth; requesting the ministers and people of every religious denomination, to assemble in their respective churches and congregations, that we may unite in publicly acknowledging our dependence upon and our obligations to the great Creator and Preserver of the universe, the author of every good and perfect gift, to whose bounty we are indebted for all our spiritual and temporal blessings. To a pious, intelligent and grateful people a higher or more delightful duty cannot present itself, than to assemble in the house of the Lord, and in the midst of the congregation to lift up their hearts in prayer and praise to His holy name; to confess before Him their sins and unworthiness, and to seek His pardon and forgiveness through the merits and mediation of our Saviour and Redeemer, Jesus Christ.

At no former season, and perhaps in no former year, have the people of this Commonwealth been encompassed with a more general prosperity. We are in the enjoyment of health and of peace—the seasons have been ordered favorably to us—the earth and the seas have yielded their treasures—the hand of labor, in whatever direction it may have been employed, has found its reward—agriculture, manufactures, commerce and the fisheries, have been successful—the arts flourish—science is advancing—our colleges and schools of learning are extending and increasing in usefulness. Our institutions of government are well adapted and are favorable to this happy state of society. Personal independence, the reward of industry and enterprise, with the security of property, invite to exertion, while they foster good principles and good morals.

Our religious institutions, which administer to our comfort in this life, and hold out to us the hope of a blessed immortality, by the divine favor are continued to us.

Enjoying these blessings, we cannot forget the hand that made us, nor be unmindful of the Author of all our benefits, but will render thanks to His holy name.

In the midst of these enjoyments, the poor, the widow, and the orphan, will claim our consideration and receive that charity which our means may enable us to extend to them.

It is also recommended that all labour and recreation, inconsistent with the duties of the occasion, may be suspended.

Given at the Council Chamber, in Boston, this 14th day of October, in the year of our Lord one thousand eight hundred and twenty-four, and of the Independence of the United States of America, the forty-ninth.

WILLIAM EUSTIS.

By His Excellency the Governor, with the advice and consent of the Council.
EDWARD D. BANGS, *Secretary.*

God save the Commonwealth of Massachusetts!

CHRISTIAN EXAMINER. The Fifth number of this valuable work is just published by Oliver Everett, No. 13, Cornhill. For the contents we refer our readers to the advertisement on this page.

AMERICAN WARE. Mr Mead, of New-York is said to have brought the manufacture of Porcelain, or what is called China Ware to great perfection. He has been engaged six years in his labours for the improvement of the art, but expects now, to be obliged to abandon it, for want of funds to carry it on. He states that the materials for the manufacture of this ware are abundant around him. He has made a proposition to the public for the formation of a company to carry on the work.

Landing of the Fathers.—The Anniversary of the Landing of the Forefathers will be celebrated in Plymouth by the *Pilgrim Society*, on the 22d of December next. Address—by Professor EDWARD EVERETT.

Rhode Island Constitution.—The people of Rhode Island have rejected the proposed constitution, by a majority of votes supposed to exceed fifteen hundred. The votes in Newport were 5 yeas and 583 nays; in Foster 4 yeas and 239 nays. *Adv.*

VAUXHALL GARDENS. On Gala nights, there are about 50,000 coloured lamps usually lighted up. On a late occasion 30,000 more were added.

THE GREEKS. The latest intelligence from Greece, is to Aug. 31. The accounts are highly favourable to the Greeks. The Turkish fleet has been repulsed near Samos, after landing a number of troops. Three frigates, and thirty smaller vessels were taken or destroyed by the Grecian fire-ships. The Greeks then landed some soldiers, and effecting a junction with those already on the island, and who had retired to the mountains, put the whole of the Turkish troops to the sword.

FRANCE. The funeral of the late French King was exceedingly splendid. The new King was to make his formal entrance into Paris, on Monday the 27th of September.

RUSSIA. The Emperor of Russia has issued a manifesto, directing that a new levy of troops should be raised, amounting to *two* for every five hundred souls,

The wife of the unfortunate Iturbide, with two of her children, has arrived at Louisiana. It is her intention to proceed to some northern port, and embark for England, where her other children are now receiving an education.

EGYPT. The name of the present Pacha of Egypt is Mahomed Ali. He is said to be a perfect despot, but that he "turns all the tremendous agency to the improvement of his Pachalick. He has lately projected and completed a canal from Fourah to Alexandria, 48 miles in length, 90 feet wide and from 15 to 18 feet deep for the purpose of remedying the evil of the bar at the mouth of the Nile, which in boisterous seasons rendered the navigation to Alexandria impracticable. The labourers of Lower Egypt were summoned to the work. It is said that two hundred and fifty thousand men were marched down to the spot under their respective leaders. The work was finished in six weeks, and they were paid on the spot and marched back again.

The Pacha, as we have before mentioned, has turned his attention to the raising of cotton. The seed of the Brazilian cotton was the first he used. In 1822 the crop amounted to 25,000 bags, 280 of which were shipped to England and sold at from eleven to thirteen pence per pound.

FROM CAPE HAYTIEN.

Capt. Stanwood, arrived at this port yesterday, from Cape Haytien, states that an invasion by the French was expected in the spring, and the greatest preparations were making at the Cape, and throughout the island, to repel them; every man capable of bearing arms, was ordered to be put in requisition. A proclamation by President Boyer, relative to this subject, was issued the day the Susan sailed.

MASSACHUSETTS STATE PRISON. From the late annual report of the Warden of the State Prison, it appears that the present number of convicts now in the prison is 293, of whom 86 have been received within the last year. There have been 96 discharged within the year; 6 by death, 10 by pardon, and 80 on the completion of their sentence. Of the present prisoners, 54 are blocks, and 59 white foreigners—222 have been convicted of store breaking and theft, 26 of having counterfeit money with intent to pass it, 16 for burglary, 11 for forgery, and 23 for other offences; 121 are employed as stone cutters, 30 as cabinet makers, 27 as lumpers 11 as brush makers, &c.

The expenses of the year, including $14,446, the amount of stock remaining from the last year, $9,521 paid officers at the prison, $2,535 paid officers from the state treasury, together with all expenditures for provisions, clothing, medicines, and materials for labor, amounted to $57,622. The receipts, including $36,274 paid for stone, $4,706 paid for labor by contractors, and allowing $16,124 for stock on hand, amounted to $58,834, making an excess of receipts, or clear profit to the Commonwealth, of $1211. *Boston D. Adv.*

☞A Correspondent is informed that the communication signed 'G.' to which he alludes, is to be found in the Christian Register of Feb. 13th.

ORDINATIONS.

At Frankfort, Me. on the 6th ult. Rev. J. Wellman, as pastor of the Congregational Church and Society in that town. Sermon by Rev. Mr Fowler, professor at the Theological Institution at Bangor.

At Barnstable, Mass. as evangelists, Messrs Otis Wing, and Stephen Coombs.

At Huntington, L. I. Rev. Mr Brown over the Presbyterian Church, by the second Presbytery of New-York.

INSTALLATION.

At Esperance, N. Y. Aug. 18. Rev. Luke Lyons, as Pastor of the Presbyterian Church and Society in that place.

MARRIED,

In Reading, by Rev. Mr Reid, Capt. David Thornton of N. Orleans, to Miss Angelina Sanborn, of Reading.

In this city, Mr Joseph L. Frothingham to Miss Sophia B. Coolidge.

DIED,

The number of deaths in Boston on the week ending November 5th from the Health Office returns, was *twenty-two.*

In Salem, Richard Ward, Esq. aged 84; Mr Benjamin Wentworth, aged 35.

On the Coast of Africa, on board brig Monroe, of Beverly, Mr Timothy Tucker, of Salem, aged 27, 2nd officer of said brig—a worthy young man.

In Brookline, on Sunday last, Mary, youngest child of Mr Oliver Everett, of B.

In West Cambridge, on Saturday last, Mr Noah Russell, aged 62.

NOTICE.

THE Members of the Society for the "Promotion of Theological Education in Cambridge University" are notified, that a special meeting for the consideration of a new constitution of the Society is to be held on WEDNESDAY next, Nov. 17, at the Hall of the American Academy, Athenæum, Pearl-street, at 11 o'clock.

☞A general and punctual attendance is requested.
By order of THE DIRECTORS.

FRATRES POLONI.

FOR Sale at the office of the Christian Register, a complete set of the Fratres Poloni, neatly bound in nine folio volumes. Nov. 12.

PEW TO LET.

TO LET, half a pew in Rev. Mr Pierpont's Church. Inquire at this office. ep4t Nov. 12.

CHRISTIAN EXAMINER.

JUST published by OLIVER EVERETT, 13 Cornhill. *The Christian Examiner and Theological Review*; for September and October.

CONTENTS.

Miscellany; Notes upon the bible, No. 5; Cursory thoughts on the state of the world, and on the duty of christians in relation to it; on the future life of the good.

Collections; The Christian Judge; the object of preaching; on the unity of God; religion of the Washabees; encampment of the Bedouin Arabs; Apothegma.

Poetry; The Fall of Niagara.

Review; Art. 12, Sermons on the Atonement; Art. 13, Remarks on Ministerial Exchanges

Intelligence; Slave Trade; Roman Catholics in England; United Foreign Missionary Society; Baptist General Convention; Baptist State Convention; Massachusetts Bapist Education Society; American Board of Commissioners for Foreign Missions; Theological Seminary at Andover; American Education Society; Berkshire Churches; Boston Female Asylum; Religious newspaper; Evangelical Missionary Society; Worcester County Bible Society; Degrees in Divinity; New Publications; Dedications; Installations; Ordinations; Obituary. Nov. 12.

Second Edition, with Plates.

THE
HISTORICAL READER,
Designed for the use of
SCHOOLS AND FAMILIES.
ON A NEW PLAN.

BY REV. J. L. BLAKE, A. M. S. H. S.

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Boston, Nov. 11.

RECOMMENDATIONS.

The HISTORICAL READER has been sent to the SENIOR CLASSES OF FOUR COLLEGES, from each of which letters highly commendatory have been received. When it is considered that Students of College are much interested in the subject of education, and that a large proportion of them are instructors, recommendations from such a quarter are much to be relied upon. From the letters alluded to are the following remarks:—

"Without any pretensions to the office of critics we would simply remark, that in our opinion it is a work exceedingly well calculated to answer the purposes for which it was intended."

"We think the plan of the Historical Reader good; and the selection such as is too interesting to be easily forgotten, and too useful not to deserve remembrance."

"We think the Historical Reader eminently calculated to benefit the young mind, give it a taste for the reading of history, by the early perusal of its most prominent and interesting facts. Considering the want of a work of this character in schools, the judicious selection and management of its parts, we cheerfully recommend it to the public patronage."

"We approve of the plan adopted in this work, and believe it much better calculated to engage the attention of the youthful mind, than the books commonly used in schools. While the scholar is learning the important art of reading, he can also by using this work, be acquiring much valuable historical information."

The following is an extract of a letter from the Rev. Stephen Farley, A. M. Preceptor of Atkinson Academy, N. H.

"I am highly pleased with the book.—Its plan and matter accorded, in an uncommon manner, with my ideas and wishes on the subject. It is for a reading book in our schools and academies, the very thing, which, in my mind, had been a desideratum. The work is well designed and executed. Historical matter, constituting the ground-work of reading lessons, is in my judgment peculiarly adapted to be useful. It is peculiarly interesting; it is more easily understood; its influence is to expand the mind; and its moral tendency, under the direction of an able and virtuous author, eminently salutary. I feel confident that the book will obtain patronage and be the means of much good. STEPHEN FARLEY."

Atkinson Academy, May 6, 1824.

The Hon. DAVID L. MORRIL, Governor of New-Hampshire, says in speaking of the Historial Reader—"I hope it will be introduced into all our primary schools."

SIMON DAVIS, Esq. of Thompson Con. says, "The Historical Reader has not as yet been introduced into our common schools; but an effort will be made to do it, as in my opinion it is better than any other work that has come under my observation."

In a letter from the Hon. LEVI WOODBURY, L L. D. of Portsmouth, N. H. he says, "The Historical Reader has, in my opinion, advantages over the school books in common use for learning to read."

The following is an extract of a notice of the Historical Reader, published in the New-York Statesman, edited by Nathaniel H. Carter, Esq.

"Mr. Blake's object in the present compilation has been to furnish an instructive and amusing book, for the use of young persons, which may possess all the fascinations of romance and fiction, while it communicates important historical truths, and inculcates lessons of virtue, piety, and patriotism. With this view he has selected interesting portions of history, from the annals of all ages and all nations,—from the creation of the world down to the present time. Interspersed among these extracts, are concise and choice selections of poetry, calculated to inspire generous sentiments, and to improve the taste. At the end of each chapter are appended a few questions, designed to exercise the memory of the reader, and the convenience of the instructor.

"We have examined both the plan and the execution of this work with some attention, and are fully satisfied that it is a useful compilation, and may be advantageously introduced into schools and families. Its contents are well calculated to engage the attention of youth, and to form in their minds a relish for other portions of history, which are less interesting, but not the less necessary in connecting the chain of events. From these considerations it is hoped the Historical Reader will have a wide circulation and experience a liberal patronage."

Published by Isaac Hill, Concord, N. H.

POETRY.

HEART'S EASE.

I used to love thee, simple flower,
To love thee dearly when a boy;
For thou did'st seem, in childhood's hour,
The smiling type of childhood's joy.
But now thou only mock'st my grief
By waking thoughts of pleasures fled;
Give me—give me the withered leaf,
That falls on Autumn's bosom—dead.

For that ne'er tells of what has been,
But warns me what I soon shall be;
It looks not back to pleasure's scene,
But points unto futurity.

I love thee not thou simple flower,
For thou art gay and I am lone—
Thy beauty died with childhood's hour—
The *hearts' ease* from my path is gone.

MR BUCHANAN'S WORK ON THE INDIANS.

We have been favoured with a perusal of this volume. It is a collection of facts and anecdotes, illustrative of the character, manners, customs, &c. of the aborigines of this continent, compiled from the author's own observation, made during his occasional visits to Canada, and other sources. The facts are judiciously thrown together, and interspersed with some moral, religious, and benevolent reflections, all tending to prove the author's position, viz: that the Indians are and always have been, since the first invasion of the country by Europeans, a persecuted, abused race of beings, who possess in their native wilderness many of the highest qualities which adorn civilized life, and that they have the elements, if properly cultivated, for producing some of the finest specimens of the human character. Mr B. does not think the present mode of civilizing them the best, and gives a plan of his own, which is ingenious, and certainly has the advantage of novelty, and might be tried, since all other modes have proved so unsuccessful. We shall endeavour to give the chapter containing it in our next. We select the following among the numerous anecdotes, although by no means one of the highest colouring, to prove the authors charge of severity exercised towards those unfortunate creatures by their more polished oppressors: *Albion.*

In passing down the St Lawrence in the summer of 1819, I stopped my batteaux at a tavern where I proposed to remain all night. Two squaws were there with a basket of wild strawberries for sale, and I directed the mistress of the tavern to purchase some that I might have them with cream for my supper. It was soon, however, to be perceived by the conversation in bargaining, that my landlady and the Indian women could not come to terms. There seemed to be much harshness in the manner of the former; but the replies of the latter were so meek, and their demeanour so submissive, that had I been making the bargain under the impression of my feelings, few words would have been necessary. The christian purchaser, however, continued so extortionate in her demands that the poor disappointed heathen turned away from her. Truly unreasonable indeed must the lady have been, for there was neither village, nor other house near likely to afford a market for the poor Indian hawkers, who it seemed had come to this tavern in the hope of selling their fruit. Under this impression I followed the poor women, put a small sum into the hands of one of them, and hastily passed on; which unexpected kindness seemed to surprise them. On my return from a walk along the river, I was surprised to see the two squaws standing at the corner of the house patiently waiting for me; when with eyes sparkling with emotions which I could not misunderstand, but which I am incapable of portraying, they presented me with a bowl top full of picked strawberries, which I rejected at first, being desirous of convincing them there were some, if not many, white men who felt kindly towards them. But their expression of entreaty was so vehement, their importunity so great, that I felt it necessary to their happiness to accept their present, for they had no other way of shewing their gratitude. This humble offering furnished my supper, and sweet indeed would my meal have been, had not commisseration for the wrongs of these sorely abused, persecuted, forlorn, and abandoned people, mingled with my enjoyment. I am so fully impressed with their undeserved misery, and with the nobleness of their character, that I should esteem the devotion of my life in their cause the most honourable way in which it could be devoted; but alas, years and circumstances prevent my doing more than making this feeble effort to rouse the energies of youthful talent in their behalf; and as benevolence pervades the youthful mind more powerfully than that of the aged, I am not without a hope that many will yet start up to advocate the cause of our Red Brethren, and prosecute measures for the amelioration of their state.

The following is an instance of the belief of the Indians in the understanding of beasts:

The Indian includes all savage beasts within the number of his enemies. This is by no means a metaphorical or figurative expression, but is used in a literal sense, as will appear from what I am going to relate.

A Delaware hunter once shot a huge bear, and broke its back bone. The animal fell and set up a most plaintive cry, something like that of the panther when he is hungry. The hunter instead of giving him another shot, stood up close to him and addressed him in these words:—"Hark ye, bear, you are a coward, and no warrior as you pretended to be. Were you a warrior you would shew it by your firmness, and not cry and whimper like an old woman. You know, bear, that our tribes are at war with each other, and that yours was the aggressor.* You have found the Indians too powerful for you, and you have gone sneaking about in the woods, stealing their hogs; perhaps at this time you have hog's flesh in your belly. Had you conquered me, I would have borne it with courage and died like a brave warrior; but you, bear, sit here and cry, and disgrace your tribe by your cowardly conduct." I was present at the delivery of his curious invective; when the hunter had despatched the bear, I asked him how he thought the poor animal could understand what he said to it? "Oh!" said he in answer, "the bear understood me very well; did you not observe how *ashamed* he looked while I was upbraiding him.

Heckewelder.

*Probably alluding to a tradition which the Indians have of a very ferocious kind of bear, called the *naked bear*, which they say once existed but was totally destroyed by their ancestors. The last was killed in the New-York state, at a place they call Hoosink, which means the Basin, or more properly the Kettle.

From the Trenton Emporium.

THE SILVER SIXPENSE.

"Do you see here," said a ragged little boy, to a group of young gaily dressed urchins, as he came up from Market-street wharf, in Philadelphia, "do you see here—I've got a silver sixpense." They all set up a hearty laugh. Why, said Jeremiah Budd, whose father was a wealthy shipper, I have six dollars to spend on Christmas, and that fellow is proud of sixpense. Theodore heard it, and looked thoughtfully at the ground for a moment—then recollecting himself, "six dollars *to spend*," muttered he; but sixpense to keep is better than that.

Theodore kept his sixpense in his pocket carefully wrapped up for several weeks, when one day his uncle, who kept a fruit shop at the corner of the alley where he lived, said to him, Theodore, your sixpense don't grow in your pocket—you should plant it. The little boy understood him better when he told him, that, if he pleased he might buy some fruit in the market with it, and stand in his shop and sell it out again. He embraced the offer; and doubled his money the first day, and went on until he had as much fruit to sell as he had room for in his little corner.

His uncle observing the thrifty, and, withal, honest turn of the boy, finally took him into his store, as an assistant, and allowed him to trade in sundry specified articles on his own account. The closest attention to business; the most careful management of his small funds, and that run of good luck as it is called, which generally runs with those who are saving, industrious, and prudent, years enabled him in three or four years to go into full partnership with his uncle, and to extend the business to double its former amount.

Having trimmed his sails right at first, it had become a kind of second nature with Theodore to keep, what the sailors would call close to the wind; and he made headway astonishingly now. Soon after he was twenty one he was able to buy out the whole stock of a dry goods merchant, and to go into that business on his own account entirely. Still he prospered; became an importer; changed finally his business for a wholesale concern; embarked in the India trade; and at last married a fine girl whose fortune was but little inferior to his own, and it was said after that occurrence that he was worth no less than half a million.

Theodore now lived in an elegant mansion in Arch-street; kept his carriage and every thing in pretty style; yet attended as usual to his business. That he might never lose sight of the origin of his good fortune, the silver sixpense was blended with the arms upon his carriage—it formed the seal with which he stamped his letters, and he had one of the coins, he used to say the very identical one he first owned, fastened upon his desk in the counting-room. A thin, squalid figure presened itself at the counter and asked for employment. He wore a thread-bare suit of black, an old hat, and his shoes were almost ready to drop from his feet. In what capacity asked Theodore do you wish for employment? In any capacity, was the reply,—but, sir, continued the stranger, wiping a tear from his eye with his coat-sleeve, my father was a merchant, and he brought me up to his profession; I should therefore be glad of employment as a clerk.

Theodore looked at the man closely. He thought he saw some lineament he remembered. What is your name? he asked. The stranger hesitated a moment, hung down his head, and replied in a low whisper, *Jeremiah Budd!* Ah! said Theodore, recollecting him instantly, and you have got clear of your six dollars long ago, I fancy, Jeremiah. Yes, said Jeremiah, with a sigh, but I have not forgotten the ragged little boy with the silver sixpense. Had I been half as careful of my thousands as he was of his pence, I should not have been here friendless and pennyless to day.

There was a half triumphant smile on Theodore's face, as he took the hand of his vistor, which seemed to spring from much self-complacent feeling, but was excusable, because it arose partly from the consciousness of his ability to aid one whose imprudence had caused his misfortune, but who appeared now to see and confess his error. He took the applicant into his employ, and in process of time restored him to the business doing world, an active, prudent and valuable man.

The lesson taught in the story is too plain to need a word in addition. I will simply ask, where is the needy man who has not spent more money, foolishly, in his life, than would be necessary to make him comfortable now?

AFRICAN LIONS.

The first number of the *South African Journal*, published at the Cape of Good Hope, contains some very interesting details respecting the lions of that country. The writer says, that beyond the limits of the colony, they are accounted peculiarly fierce and dangerous, and he thinks Mr Barrow's representations that they are cowardly and treacherous, is a conclusion drawn from limited experience or inaccurate information. "The prodigious strength of this animal (he observes) does not appear to have been overrated. It is certain that he can drag the heaviest ox with ease a considerable way; and a horse, heifer, hartebeest, or lesser prey, he finds no difficulty in throwing over his shoulder and carrying off to any distance he may find convenient. I have myself witnessed an instance of a very young lion conveying a horse about a mile from the spot where he had killed it; and a more extraordinary case has been mentioned to me on good authority, where a lion, having carried off a heifer of two years old, was followed on the track for five hours, above 30 English miles, by a party on horseback; and throughout the whole distance, the carcass of the heifer was only once or twice discovered to have touched the ground. The Bechuano Chief, old Peyshow (now in Cape Town) conversing with me a few days ago, said that the lion very seldom attacks man if unprovoked; but he will frequently approach within a few paces and survey him steadily; and sometimes he will attempt to get behind him, as if he could not stand his look, but was yet desirous of springing upon him unawares. If a person in such circumstances attempts either to fight or fly, he incurrs the most eminent peril; but if he has sufficient presence of mind cooly to confront him, without appearance of either terror or aggression, the animal will, in almost every instance, after a little space, retire. The overmastering effect of the human eye upon the lion has been frequently mentioned, though much doubted by travellers; but, from my own inquiries among lion hunters, I am perfectly satisfied of the fact; and an anecdote related to me a few days ago by Major Macintosh, proves that this fascinating effect is not restricted to the lion. An officer in India, well known to my informant, having chanced to ramble into a jungle, suddenly encountered a Royal Tyger. The rencontre appeared equally unexpected on both sides, and both parties made a dead halt, earnestly gazing on each other. The gentleman had no fire-arms, and was aware that a sword would be no effective defence in a struggle for life with such an antagonist. But he had heard that even the Bengal tyger might be sometimes checked by looking him firmly in the face. He did so. In a few minutes, the tyger, which appeared prepared to make his final spring, grew disturbed—slunk aside—and attempted to creep round upon him behind. The officer turned constantly upon the tyger, which still continued to shrink from his glance; but darting into the thicket, and again issuing forth at a different quarter, it persevered for above half an hour in this attempt to catch him by surprise; till at last it fairly yielded the contest, and left the gentleman to pursue his *pleasure walk*. The direction he now took, as may be easily believed, was straight to the tents at a double quick time." After relating several terrific stories of encounters with lions, the writer concludes his article with one not quite so fearful, related by Lucas Van Vuuren, a Vee Boor, his neighbour, at the Bavian's river; "Lucas was riding across the open plains about day-break, and observing a lion at a distance, he endeavoured to avoid him by making a circuit. Lucas soon perceived that he was not disposed to let him pass without further parlance, and that he was rapidly approaching to the encounter, and being without his *roer* (rifle) and otherwise little inclined to any closer acquaintance, he turned off at right angles—laid the sambok freely to his horse's flank, and galloped for life. The horse was fagged, and bore a heavy man on his back; the lion was fresh, and furious with hunger, and came down upon him like a thunderbold! In a few seconds, he overtook Lucas, and springing up behind him, brought horse and man in an instant to the ground. Luckily the boor was unhurt, and the lion was too eager in worrying the horse to pay any immediate attention to the rider. Hardly knowing himself how he escaped, he contrived to scramble out of the fray, and made a clean pair of heels of it till he reached the next house. Lucas, who gave me the details of this adventure himself, made no observations on it as being any way remarkable, except in the circumstance of the lion's audacity in pursuing a "Christian man" without provocation in open day! But what chiefly vexed him in the affair was the loss of the *saddle*. He returned next day with a party of friends to take vengeance on his feline foe; but both the lion and saddle had disappeared, and nothing could be found but the horse's clean-picked bones. Lucas said, he could have excused the *schelm* for killing the horse, as he had allowed himself to get away, but the felonious abstraction of the saddle (for which, as Lucas gravely observed, he could have no possible use) raised his spleen mightily, and called down a shower of curses whenever he told the story of this hair-breadth escape."

HAVANA.

Havana is to be ranked with the principal cities of our hemisphere, as well on account of its population, as its commerce. The number of whites residing within the walls of the city is about 44,000; and the superbs and dependencies of the city, contain about 40,000 more. It stands on a plain, west of one of the most beautiful of harbours, and its walls, which enclose about a square mile of ground, are between 20 and 30 feet high. Cannon are mounted at suitable distances on the walls, and in case of an attack from the land, there is a wide ditch without, that can be fitted with water from the canal which supplies the city.

Perhaps the entrance to few ports, if any, in the world, is more strongly fortified, than the port of Havana. Although there is an admiable bay of deep water within, its mouth is so narrow, that but one ship can enter at a time. Proceeding into this bay, a ship first passes a lofty castle, called the *Moro*, situated at the extreme point of land on the left. A light-house rises from a corner of this fortification. From the Moro, for nearly half a mile up the harbor, the elevated bank is crowned with immense batteries, denominated the *Cabanas*, erected, it is said, at an expense of more than 30,000,000 dollars.—On the opposite side, is another strong fort, called the *Punla*, connected with the walls of the city; and within the walls is a citadel. These most expensive fortifications arose from a belief, very properly entertained by Spain, that the dominion of Cuba was essential to the preservation of Mexico, which possesses no good harbor on its eastern shore.

The city is divided into solid squares, and its streets though narrow, are straight, and intersect each other at right angles. The houses are quadrangular, having a court in the middle. All the rooms have a direct communication with each other, and also open into this court. Most of the houses have two stories. The lower one is commonly used for a warehouse, shops, &c. The materials for building are small irregular fragments of stone, which are united by a strong cement, and the wall is then plaistered and whitewashed. The roofs are tiled.

Most of the inhabitants possess vast wealth, and have costly habitations.—There are, also, rich and spacious monasteries, convents, and churches.—The convents of St. Domingo and St. Francisco were the only institutions of the kind which I visited. Each of them occupies an entire square, having an open court in the middle, which is surrounded by piazzas in the first and second stories. The walls facing the courts, are covered with historical paintings, representing transactions in the lives of their patron saints. Both the buildings and paintings are now going to decay. The convent of St. Francisco had been converted into barracks for soldiers, and had suffered wanton abuse. This is one of the twelve convents, that were suppressed during the reign of the Constitusion.

But the Cathedral interested me more than any other edifice. It is a massive, Gothic structure; and for magnitude and taste, is incomparably superior to the other places of worship. Even a protestant might survey its walls, and pillars, and even its altar, and find little to offend. There is no tinsel, no parade. Every where is simplicity. The paintings seem *to* have been placed where they are, rather by the artist than by the divine; and such are the subjects of them, and such their execution, disposition, and moral effect, that, as they seemed not to be objects of worship, I should be sorry to have them removed. The images are few, consisting only of crucifixes, which are so small that they must be near, in order to be seen.—The churches in general, however, abound with images, large as life, and gaudily decorated.

The Cathedral is the more interesting, as it contains the ashes of Columbus, which were brought into Havana in 1796. They are deposited in the wall on the right side of the altar; and the urn is concealed by a marble slab, on which is sculptured, in right relief, a front view of the memorable man.

Beyond the walls is the *Paseo*, or Promenade, to which the citizens resort, morning and even- for exercise and air. It is a broad avenue for carriages, about a mile in length, with shaded walks on each side; and was designed for a beautiful place. But it was left unfinised, and now suffers for want of repairs.

Contiguous to this, is the Botanical Garden, which, more strikingly than the Paseo exhibits an elegant plan, left but imperfectly executed. The Garden was formed under the patronage of the "Royal Patriotic Society of Havana," an institution which had been of much service to the island.

A great curiosity is the country seat of the Bishop of Havana, which is about three miles from the gates of the city; and, for beauty of situation, elegance of design, and perfection of order, is perhaps equalled by no one of the country-seats around the metropolis of New-England. But this is the only thing of the kind near Havana.—After quitting the suburbs, though there are many fine cites, nothing is beheld, for several miles, but the thatched cottages of a few peasantry. Whether the reason assiged for this, by a very intelligent citizen of Havana, be well founded, namely,—the insecurity of a well furnished, but insulated residence, so near the city,—I am not competent to decide. The church is the Bishop's heir at law; but the apprehension of sacrilege, is said not always to defend this estate from encroachments.

HORACE WALPOLE.

One of Horace Walpole's amusements in the latter part of his life, was to preserve all the seals of the numerous letters he received in a china vase, which was placed upon his writing table. Once a week he examined them carefully, and putting aside such as was remarkable or curious, he destroyed the rest; and thus, he observed, he obtained on easy terms a curious collection of antique seals and gems. His breakfast service was of very beautiful Dresden china, which he never would permit any of his domestics to touch. He always washed it, and put it away himself.

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